DOCUMENT RESUME

ED 482 891 SO 031 177

AUTHOR	Green, Linda Q.
TITLE	The Ramayana: A Story for All. Fulbright-Hays Summer Seminars Abroad 1998 (India).
INSTITUTION	United States Educational Foundation in India.
SPONS AGENCY	Center for International Education (ED), Washington, DC.
PUB DATE	1998-11-00
NOTE	20p.
PUB TYPE	Guides - Classroom - Teacher (052) -- Opinion Papers (120)
EDRS PRICE	EDRS Price MF01/PC01 Plus Postage.
DESCRIPTORS	Area Studies; *Art Activities; Curriculum Development; *Epics; Foreign Countries; *Literature Appreciation; Reader Response; Secondary Education; Student Educational Objectives; *Student Reaction
IDENTIFIERS	*India; Indian Literature; Moral Orientation; *Ramayana

ABSTRACT

This lesson plan for teaching students about the epic poem of India, the "Ramayana," encompasses literary, artistic, and moral themes. The lesson plan states that: (1) students are told the story; (2) students illustrate a part of the story; and (3) students write the moral lessons to be derived from the "Ramayana." The lesson plan contains three parts: (1) the "Ramayana," contains a rationale, a procedure, and student challenges; (2) the lesson plan, "An Example of the Lesson in Art Class," contains helpful hints, student outcome, writings and art, and student evaluation of their learning; and (3) contains resources, an annotated bibliography, contains books, videos, and Web sites. (BT)

Reproductions supplied by EDRS are the best that can be made
from the original document.

ED 482 891

The Ramayana: A Story for All
Fulbright-Hays Summer Seminars Abroad 1998 (India)

Linda Q. Green

U.S. DEPARTMENT OF EDUCATION
Office of Educational Research and Improvement
EDUCATIONAL RESOURCES INFORMATION CENTER (ERIC)
[] This document has been reproduced as received from the person or organization originating it.
[] Minor changes have been made to improve reproduction quality
[] Points of view or opinions stated in this document do not necessarily represent official OERI position or policy.

SO 031 177

BEST COPY AVAILABLE

CURRICULUM PROJECTS DEVELOPED BY 1998 SEMINAR PARTICIPANTS

Submitted to

Educational Resources Information Center (ERIC), USDE

By

United States Educational Foundation in India

Received: 21 Dec 98 09:06:16 IST (+0530)
Date: Fri, 18 Dec 1998 14:34:30 -1000
To: rajnin@usefid.ernet.in
From: Linda Q. Green <uucp-relay-delhi!queue@punahou.edu>
Subject: Report - 14 pages

Hi Rajni. My report follows. I think the format will change when it gets sent by email, but I hope that you and George (Mr. Computer-at-USEFI) can help you to get it to look right. Also, the pictures that the students drew are missing from this email. I am in the process of getting the whole report on the server here at Punahou, so perhaps the pictures can be seen that way. I have to send it in several emails because my program will not allow me to send it all in one.

The Ramayana
A Story for All

by Linda Q. Green

Art Teacher
Punahou School
1601 Punahou St.
Honolulu, Hawaii
96822-3336

November 1998

The following is a lesson plan for
teaching students about the epic poem
of India,
the Ramayana.
The students will be told the story,
they will illustrate a part of the story, and
they will write the moral lessons to be derived
from the Ramayana.

This paper was written in grateful appreciation
for the experiences in the
Summer Seminar for Teachers
sponsored by the Fulbright-Hays Act and
administered by the
United States Education Foundation in India.

Table of Contents:

The Ramayana, A Story for All

1. Rationale
2. Procedure
3. Student Challenges

An Example of the Lesson in Art Class

1. Helpful hints
2. Student outcome, writings and art
3. Student evaluation of their learning

Resources, an annotated bibliography

1. Books
2. Videos
3. Web sites

The Ramayana, a Story for all

This lesson is on creating a piece of two-dimensional artwork illustrating a scene in the Ramayana, and finding the moral lessons in the scene illustrated. Illustrations done by Indian artists over many hundreds of years may be used to show the students, but they are not necessary to do this assignment.

Rationale:

The Ramayana, the epic poem of India, was first told over 4000 years ago. It was thought to have been brought and developed first as part of the Vedas, the sacred books introduced by the Aryan settlers to the Indian subcontinent. The characters are part of Hindu mythology, and Rama, the main character, is thought to be a reincarnation of the Hindu god Vishnu.

The story of the Ramayana has been told from one generation to the next

for entertainment, told to reinforce cultural identity, told to learn about the Hindu gods, but told most often told to present the moral lessons it offers. The characters are thought of as role models; the situations are examples of the way decisions need to be made. Because of the prevalence of the story, there is a saying in India that one doesn't remember the first time they heard the Ramayana. Portions of the story are told to children, the whole story is presented in sculptural friezes, drama, dance, story telling, and song.

Procedure:

Tell the students the story of the Ramayana. Many versions of the story are available. I wrote this version of the story.

This is the Story of the Ramayana

Rama's father appoints Rama to succeed him to the throne. As Rama prepares to rule the kingdom, the king's wife reminds him that he offered her two favors. She wishes to redeem them now, asking that Rama be banished to the forest for 14 years, and that another son become king. The king reluctantly agrees and Rama goes to the forest taking his brother Laksmana and his wife Sita with him. Rama and those around him are unaware that he is a reincarnation of the god Vishnu.

Sita is the daughter of another king and Rama was able to marry her when he strung a bow that others had tried to string but failed. Rama and Sita give up their riches and go to live in the forest.

While they are in the forest, Ravana hears of Sita's beauty and prepares to kidnap her. Ravana has another demon turn into a beautiful deer to distract Sita. Sita sees the deer and Rama goes to get it for her. Laksmana was supposed to watch Sita, but follows Rama leaving Sita alone. Ravana, disguised as an old man, approaches Sita and captures her.

Rama and Laksmana return, saddened to find Sita kidnapped. They enlist their friend, the monkey king, Hanuman to find her. Monkeys look all over and find Sita in Lanka. Hanuman takes a special ring from Rama to show it to Sita. Hanuman has magical powers, so with one step he goes to Lanka and finds Sita as she is captive in the garden of Ravana's great palace.

Sita is happy, but Hanuman is caught and put on trial. Ravana decides his punishment is to set Hanuman's tail on fire. Hanuman escapes and sets fire to all of Lanka before returning to Rama and Laksmana.

The monkeys and some bears assist Hanuman, Rama, and Laksmana in their siege on Lanka. The monkeys build a bridge to Lanka, then fight the demons of Ravana's army. Laksmana get speared and is about to die when they hear of a special herb that can cure Laksmana. Hanuman is sent to get the herb. When he gets to the mountain, he can't figure out which herb, so he brings back the whole mountain. Laksmana is cured, and the battle resumes. Rama

kills Ravana and gets Sita back.

Rama questions Sita's chastity having lived in another man's house. He says that she must undergo a trial by fire. He asks Laksmana to build a fire and tells Sita to go into it. Sita willingly goes and comes out unhurt. Rama and Sita become king and queen.

Student Challenges:

After they have heard the story, show them some illustrations of the Ramayana that were done by the Moguls in the 17th century, some photographs of sculpture of the Ramayana, and some Mithila paintings of the Ramayana.

The students then go to their seats and decide what part of the Ramayana to illustrate. Provide them with Xerox copies of photos of monkeys and bears, and color pictures of people cut from magazines. They begin their drawings.

Next class: Retell the Ramayana in another version. This version may be slightly different from the first version and/or longer to include more detail.

If you have illustrations of the Ramayana available, look at color in the art reproductions of Mogul miniature paintings and talk about color conventions. Rama is often drawn blue or green (celestial subjects are often colored blue) and sometimes his clothes are yellow (yellow is the color often associated with the god Vishnu). Look at the different ways Indian artists have depicted the ten heads of Ravana.

Students continue their drawings using black fine line pen, colored pencil, and marking pens.

Next class: Show the students the video "Focus on the Ramayana". The video retells the story of the Ramayana; the visuals on screen are all artwork and sculpture made over many centuries.

The class now spends the rest of the period writing in their own words the part of the story of the Ramayana they illustrated . (50 words minimum) Then they write the moral lesson that could be derived from the part of the story they illustrated. (50 words minimum)

Time remaining in class after they have completed their writing can be used to complete their drawing.

(continued in next email)

Linda Q. Green
1601 Punahou St.

Received: 21 Dec 98 09:06:17 IST (+0530)
Date: Fri, 18 Dec 1998 14:37:37 -1000
To: rajnin@usefid.ernet.in
From: Linda Q. Green <uucp-relay-delhi!queue@punahou.edu>
Subject: email #2, more report

An Example of the lesson in an Art Class:
In a class of 24 7th graders, I followed the above lesson. Here are some things I did to help make the lesson successful for me. Of course, all of these things could be changed to suit your lesson and curriculum.

1. I allowed students to use any style to draw their picture. I discouraged cartoons and didn't allow tracing of pictures, but realism of any other sort was encouraged.

2. I allowed the students to elaborate on the themes in the Ramayana to make them contemporary if they could keep with the main feeling and theme of the Ramayana.

3. I encouraged the students to identify values which would have been appropriate in India, in Hinduism, or in their lives today. I was hoping that they could see that the Ramayana was relevant in Indian society and in their world. This opens up opportunity to have discussions on whether they agreed with some of the values that the Ramayana seems to purport.

Student Outcome follows: Student work is in random order. Every student in my class has their work represented here:

*The part of the story that I illustrated was in the part when the gods were angry at Ravana, the god of demons was using his powers for evil. He had been granted a boon by someone that made it so no god or demon could harm him. There was also a king named Dasaratha who had no sons, but wanted one so his three wives were given a potion from the gods and the three of them gave birth to 4 sons. The oldest was Rama.

This could be a model for behavior because people should realize that good will always triumph over evil. They should also realize that no matter how bad the odds are against you, try your hardest and you will succeed. Harrison

*My picture shows a scene of Ramayana with the king of Lanka, who has ten heads, Ravana and his faithful bird that Ravana uses for his transportation, Garuda. It has Ravana riding away on his bird. Ravana is also the king of every single demon everywhere.

I think that the moral part of my picture is about Ravana. He is supposed

to be the bad guy and causes a lot of trouble When he took Sita, Rama's wife, from Rama, the hero of the story, he treats her perfectly. He gives her a garden, lots of servants, and anything that she wants. When Rama gets Sita back, he treats her poorly. He puts Sita in a fire to see if she still loved him. In the end, he exiles Sita from his kingdom. So everyone has a good side, like Ravana, and everyone has a bad side, like Rama. It is just that some have a good side more than others, and other people have a bad side more than others. Bryce

*Hanuman, his monkeys, Laksmana, and Rama are fighting Ravana and his army of demons. It is a big fight and many bodies are on the ground. Bombs are falling everywhere. Bullets whiz by Rama's head as he fights for his wife. The monkeys are taking over the palace. But Rama follows Ravana and fires away at him and puts an end to his wicked deeds.

I think that people should want to be like Hanuman because he is loyal and trustworthy. People like those people and would like to be like them. People can trust a person like that and can always count on them to come through for them. He is also very strong physically. Chris G.

*Hanuman, the monkey king, has to save Sita from the ten headed god, Ravana. He gets caught by Ravana's guards. They set his tail on fire, but he was smart enough to know that he could set the whole castle on fire. Then he rescued Sita and brought her back to Rama.

Hanuman turned a bad thing into a good thing by setting the castle on fire. They thought they got him. You can learn from this. If you're in a bad situation you can turn it in to a good situation. Hanuman is smart. That's why he is the monkey king. Alex

*Boom! Boom! Hanuman is walking over cities and countries trying to find and save Sita from Ravana. Rama asked Hanuman, when he found Sita, to give her his ring to show he was sent by Rama, her husband. Hanuman was a special magical monkey, and he was probably the only monkey or person who could get to Sita in time. He could change sizes, big or small. Right now he was big and stepping over cities. Hanuman found the place where Ravana was staying, a big palace.

I think the moral of this part of the story is being a true friend. Hanuman went to find Sita for Rama. He could just walk over the world instead of walking through the places.
Crystal

*Sita was captured by Ravana and the monkey king Hanuman offered to help. He takes a ring that was Rama's to show Sita that he was there to help her get out of there. He jumps all the way across the great ocean and finds Sita in a garden. He hides in a tree until the time is right to help her. He comes out but is caught by Ravana. Ravana orders his tail to be set on fire.

Hanuman is faithful to his people and will do anything to help his people even if it means to get caught and have his tail set on fire. The Indians will do anything to help their friends just like Hanuman did. He also kept his word instead of backing out because the Indians keep their word. Chris P.

*The only way that Rama could win Sita's hand, was if he could string a magic bow and be able to shoot it in front of everyone, including Sita's father, King Janaka. They were out in the forest, waiting to see if anyone could do it. The few people who could string the bow was not able to shoot the arrow very far-about two feet. When it came time to Rama's turn, he strung the bow with ease, and shot it through seven trees!! King Janaka was amazed at this. Keeping his promise, King Janaka gave Rama permission to marry his daughter.

I think that this part of Ramayana reminds everyone that if you have confidence in yourself, then you should go out and do whatever you want. Rama knew that he could string the bow and shoot it, so he went out and did it. I also think that this part of the story emphasizes that people do keep their promises! Amy

*The monkey king Hanuman went to Lanka to try to find Sita and bring her back to India. He found Sita at Ravana's palace being treated like a queen. Hanuman tried to get Sita out but he was caught by the guards. The guards set his tail on fire.

This story is used to set a example for the children. The part in my picture says that if you show off, something bad will happen to you. It says that you can turn something bad into something good. For example, when he got his tail set on fire he used it to set the palace on fire. Andrew

*The part that I illustrated was when Ravana lures Sita out of the comfort of their home and kidnaps her. She gets taken away, then Rama and Laksmana come to rescue Sita from Ravana. They rescue her by starting a huge war and they ended up killing Ravana. After they rescue Sita, she proves that she is pure.

I think it's pretty much you should do as you're told so you don't get kidnapped by some guy with ten heads. It also seems like you should always believe in yourself by thinking you can do it and also it seems like you shouldn't give up. Somehow it seems like if you make an error you should apologize. Jon

*Bharata's mom wants Bharata to rule the kingdom. So the King sends Rama into the forest for 14 years and Bharata rules the kingdom. After Rama's dad died, Bharata wanted Rama to come back and rule, but Rama had to fulfill his dharma, or promise, to his father. Rama's shoes are sent back and Bharata puts them on the royal throne and worships them until Rama comes home.

People today still feel that they need to keep a promise to a person. Even if that person is dead. And people like Bharata know who is the real ruler or master, even if that person is not there. They stay true to their ruler. They always honor the real king or person who deserves to be the highest. Like a father in a family or grandfather. Lisa

*In art we learned about the Indian culture. During this we heard the story of the Ramayana. When we had to illustrate something out of the story and I chose to draw when Hanuman came to Ravana's castle to show Sita that Rama was still alive. He did this by showing Sita, Rama's ring.

This part of the story is a good example of loyalty. Rama wants Sita to come back to him so he sends Hanuman with his ring to prove that he is still alive. Sita is so happy that he is alive. She goes to him and is still loyal, even after being with Ravana.
Amy

*The part of the story that I illustrated was the part when Rama and Sita were getting married. Sita was said to come from the earth, and was found by King Janaka who claimed her as his daughter. Rama was the son of King Dasaratha, and was going to be the next king. But King Dasaratha had promised a boon to one of his wives, and she wanted her son to be king. During this time Sita was to be married to the man who could string a bow, not only did Rama string the bow, but he broke it. With that, Sita placed a lei on Rama showing her acceptance. They were soon married.

This would be an example of how daughters listen to her fathers. (Sita was told to be married to Rama by her father) . It is also an example of the strength that Rama held even though he was not god nor monster, but a mere man. Finally, I think that this picture gives us an example of a woman's affection towards her husband. She should be obedient and affectionate.
Kiana

*As you can see there is a monkey trying to get away from a burning building. He is trying to save a princess. Hanuman (the monkey) is the leader of the monkeys and he gets caught. The guards set his tail on fire because they think the monkey shows off with his tail. On Hanuman's way out he sets Lanka on fire. If you're the good guy you usually come out on top.

In this little scene there is a big lesson to learn. Like Hanuman, people should try to be loyal to their boss. In Hanuman's case he was very loyal. He even went to the extent of risking his life in the event that Hanuman got his tail set on fire. In real life people these days don't risk their life for someone else's. I guess people in the Indian days planned on keeping their way of life for a long time. If their way of life ever went away then people could still refer to their stories. Lance

*n my picture, I illustrated a part of the story Ramayana. I drew a scene from which it is telling the part when Rama leaves Sita to chase a golden

deer for her. The deer is only a disguise as a trick of Ravana, who is trying to steal Sita. My picture shows Rama tired from chasing the deer.

Along with the story comes many morals and examples of how we should act. It tells us that we need to respect our elders and our husbands so we stay safe. In my scene, I think it tells us that we should stay on the safe side because if Rama had stayed with Sita and guarded her, then she would not have been kidnapped. It also shows respect, honor, and trust. Rama did what Sita asked and went to catch the deer. He trusted her not to leave her protection in her house, but she went outside of her protected walls. That is how she got kidnapped. It shows that it doesn't pay to disobey your husband because he told her to stay inside with a good cause. Meilan

*My drawing is the seen where Hanuman, the Monkey King, burns down Ravana's palace. Hanuman has crossed over the ocean to Ravana's palace, to get Sita. However, the guards find Hanuman and bring him to court. His penalization was that his tail would be set on fire.

The lesson that can be learned from this was when Hanuman's tail was sent on fire. He turned something bad (his tail was on fire), and turned it into something great, by taking his tail and burning the castle down. Another one that can be learned is the reason why his tail was burned. They said that he was trying to "show off" by having a tail (since they didn't). Thus, when you show off, then you'll be penalized and have to suffer the consequences. Francisco

*After Sita is found in the land of Lanka, Rama, Laksmana, Hanuman, and the monkey army build a bridge so that they can cross the water that separates them from Lanka. They cross the bridge and go into war with the army of Lanka and Ravana. During the battle Laksmana had been wounded by an arrow and only an herb in the Himalayas could save him. To help him Hanuman goes to the Himalayas and brings back the whole mountain that contained the herb. Later, Ram kills Ravana on the battlefield and Sita is rescued. Although Sita is safe and well Ram begins to doubt Sita's loyalty to him. In order to prove that she had remained loyal to him she sits on a fire and the gods support her by showering flowers around her.

The moral of this part of the story is that when your husband asks you to do some kind of test you should not argue but just take it. Another moral to this part of the story is that if you had been right, then you shouldn't have to worry about taking the test. If you were right, then you should be able to pass the test. Jackie

*Ravana was a bad king that wanted Sita as his wife, but Rama was Sita's husband. Ravana thought a plan, he decided that he could steal Sita and hide her in his secret palace and try to convince her that he's the one for her. So Ravana stole Sita with the help of his three evil sisters and brought her back to his palace. But on his way he met up with a kind and courageous bird called Jatayu. Now Jatayu knew that Ravana was taking Sita

away. So bravely, Jatayu tried to stop Ravana. But since Ravana was bigger, stronger, and had a sword, all he had to do was chop off Jatayu's wing. And Ravana did just that. So in the end, Jatayu died, but right before he did, he told Rama what Ravana did and from forever on, Jatayu was thought of as a hero.

I think that Jatayu is a hero even though he didn't stop Ravana. He tried to, and died trying. In my book that is what counts. Without Jatayu, Rama would have never known that Ravana stole Sita. Now Jatayu sets a real good example to others. What he did was something a lot of people would like to be thought of when you hear his name. What he did was being loyal, brave, and died trying to save some one.! Tyler

*After Rama and Laksmana leave to get the golden deer as Sita's pet, Ravana comes to the hut and sees a magical barrier that is protects the hut Sita is in. So Ravana disguises himself as a beggar and calls into the house for Sita. When she arrives he asks for money and she puts her hand out the barrier to give to him. He says "I cannot take it, you must come outside the barrier". So Sita prays and brings down the barrier. Then Ravana shows his true self and kidnaps Sita and rides away with her on Garuda, Ravana's bird. On the way to Lanka, Jatayu, the vulture, sees Ravana kidnapping Sita. Jatayu attacks Ravana, but Ravana permanently cuts off Jatayu's wing and Jatayu falls to the ground. Ravana then rides to his castle in Lanka.

This part of the story shows how other people care for each other sometimes even having to make the ultimate sacrifice which could mean death. An example of this is when Jatayu tried to top Ravana and protect Sita. Before he died he told Rama who took Sita. This shows how much one person can do if they care. Tim

*When Rama returns from defeating Ravana and his armies, he grows suspicious of Sita's actions towards Ravana. No woman could resist Ravana and his powers. To prove to Rama that she has been true, she steps into the fire and sits there. The gods support her and know she was true so, they sprinkle flowers on her. When she comes out Rama knows that she stayed true.

This could be a model for people because it shows that no matter what Ravana may have tried to do, Sita stayed true. She wanted to prove her innocence so, she went into the fire. That shows real courage. She was honest and did not try to deceive Rama. If she was not true, she still would have told Rama the truth. It shows that it is better to tell the truth than deceive people. Shalayne

*Rama and Sita live in the forest with Laksmana. Sita sees a deer and says she wants it as a pet. Rama goes out of their house to catch the deer. He also says to her to stay there and not to leave. Laksmana stays with Sita, but when Rama calls for help he has to go and help Rama. He then says a prayer and an invisible shield is put around the house. Ravana, the

King of Lanka, sees how beautiful Sita is and he wants her for his wife.

Their are many lessons within this story of Rama. One of which is you should always obey your husband. In the story Rama told Sita to stay in the cottage so she would not get hurt. But... she disobeys him by leaving the house and giving to the beggar (Ravana). Kat

*My picture shows Hanuman, the monkey king leaping to Ravana's palace, Lanka. Hanuman is the only person able to reach Lanka for he is a magic monkey. Since he is the son of the wind he can transform himself to become big or small. Hanuman jumped over the ocean because he's searching for Sita. Ravana had captured Sita so Hanuman came searching for her to give her Rama's ring to tell her that he coming and not to worry.

People admire others who are stronger or better than them. They ask favors from them because they can't do it themselves. Since Hanuman accepted the favor, he showed kindness and sympathy to others when they're in trouble. This act is like a person donating blood or giving food to people who really need it. Patrick

*Ravana takes Sita away while Rama and Laksmana are trying to catch a deer for Sita. Sita is captured and is taken to Lanka, where Ravana's Palace is. He keeps her there and treats her very well, even though he is evil. She is sitting in the garden praying for Rama and Laksmana to come. She knows that Rama will come to save her, because she is his wife and she has been captured by the evil Ravana.

This could be a model of behavior for people, because Sita has faith that Laksmana and Rama will come to save her. She also is faithful to Rama. This would teach people to trust in their family and it will also teach them to be faithful to their loved ones. Mariah

*I illustrated the part when Rama's father promised Bharata's mother a favor. On that day Bharata's mother decided he wanted the favor now. She asked that Rama would not be king but her son Bharata would, so Rama was sent into the woods for 14 years. While Rama was gone, Bharata was made in charge. He was still loyal to Rama so he prayed to Rama's slippers that he put on the throne.

This is an example of what could happen to almost anyone. This could happen if a father of a family has left the house for a while. The son may be in charge but he knows that his father is still the king of the house and nobody can replace him. Kawai

*While Hanuman is giving Sita the ring, little does he know that he is being watched by a hidden security camera in he wall. The guard quickly punches the panic button. In seconds the palace is filled with armed men. Hanuman fought viciously but unknown to him, a new guard snuck up behind him and set his tail on fire. Hanuman took advantage of having his tail on

fire and set the palace ammunition storage on fire. Hanuman left the palace in flames.

The moral to this story is, don't leave your tail exposed in battle. Or, don't let monkeys near flammable substances. And, do not underestimate your enemy. Maybe even, use disadvantages as advantages, or, sometimes it's wise to run away. This part of the story has many morals. But one of my favorites are, always watch your back. David

Linda Q. Green
1601 Punahou St.
Honolulu,Hi
96822-3336

Received: 21 Dec 98 09:06:17 IST (+0530)
Date: Fri, 18 Dec 1998 14:39:10 -1000
To: rajnin@usefid.ernet.in
From: Linda Q. Green <uucp-relay-delhi!queue@punahou.edu>
Subject: email #3

Student Evaluations of their experiences studying the Ramayana:

The story was like a fairy tale. It was very fun making my picture.

I learned a lot about India and its culture.

I actually could visualize it very well to draw it in my picture.I learned that India had many wierd things like a monkey king. I had lots of fun.

I liked learning about the Ramayana.

It helped me learn about India.

I think this was one of my best accomplishments in art. I am proud of my picture.

The monkey had a lot of courage to save Sita. I think that the monkey was smart. My picture has a lot of information in it.

Rama was rally heroic because he was an incarnation of the god Vishnu. Hanuman was generous because he went out of his way to save Sita.

I loved learning about India. I really enjoyed the great stories.

The story was wierd but interesting. I liked the part when Hanuman's tail caought on fire.

The Ramayana story was cool!

Resources, An Annotated Bibliography:

The annotations in this bibliography are directed specifically at the usefulness of the resource for this lesson. They are in the order that I found them most useful.

Book: Beach, Milo Cleveland, "The Adventures of Rama", Freer Gallery of Art, Smithsonian Institution, Washington,D.C. 62 pages, color illustrations, c. 1983.

This is a telling of the Ramayana using the illustrations in a beautiful 17th century manuscript in the Freer Art Gallery collection. The color illustrations are "Mogul Miniatures" made to illustrate a book which tells the story of the Ramayana. They were made by artists in the time of the Mogul emperor Akbar. Although the emperor was himself a Muslim, he was very interested in the cultural traditions of his subjects, so the Ramayana was illustrated many times during the time of his rule. The art reproductions in this book are in brilliant color, and show the Persian writing on the pages with the Mogul Miniature paintings.

Video and Resource materials: "Spotlight on the Ramayana, an Enduring Tradition", editors, Wadley, Susan and Ramamurthy, Priti, Syracuse University. A publication of The American Forum for Global Education, Hazel Sara Greenberg, Project Coordinator, 1996.

These resource materials are available from the American Forum for Global Education, 120 Wall St., suite 2600, N. Y., N.Y., 10005. It is a loose leaf folder full of wonderful classroom activities on the Ramayana created by teachers who were funded by the National Endowment for the Arts. Included is a short (about 10 minutes) video which tells the story of the Ramayana using still photos of sculpture, drawing, and painting. The story goes very quickly in the video, and the narrator has a slight accent as he speaks "Indian English", so I recommend the viewers know the story before watching the video.

Book: Narayan, R. K., The Ramayana, Vision Books, The Viking Press, 1987.

This is a telling of the Ramayana by the author R. K. Narayan. The first written version of the Ramayana is thought to have been by Valmiki in the classical language of India, Sanskrit, in 1500 B.C.E. There are many versions of the Ramayana which have survived, and it is thought to have been the greatest source of inspiration for dance, poetry, music, art, and sculpture. There are many written versions as well. Narayan's is based on the 11th century Tamil version.

This telling is very readable, if densely detailed with complicated names for the first-time reader. For the purposes of this lesson, it would be perfect if a student wanted to know more about a portion of the story. That episode could be found and easily read.

Book: Richman, Paula, ed., Many Ramayanas, University of California Press, 1991.

This is a book of essays edited by Paula Richman who is one of the contributing authors. One of the most valuable parts of this book is the synopsis of the Ramayana in the Introduction on page 5. The essays are scholarly explorations of different, and sometimes conflicting, versions of the Ramayana. If the teacher or student was particularly interested in the different ways a part of the story is told, or a moral dilemma that is addressed in this volume, it would be an excellent resource.

Book: Blank, Jonah, Arrow of the Blue-Skinned God, Houghton-Mifflin Company, 1992.

This book is sub-titled "Retracing the Ramayana Through India". Jonah Blank, who studied at Harvard and Yale, personally follows the path that Rama is supposed to have followed in India. it is a travel narrative from a contemporary man who is traveling at the same age, 25, that Rama was supposed to have been when he went in to the forest. It is charming and delightful; older students and teachers will find his adventures heart-warming and real. What is ever-present is the absolute devotion the present-day populace has to Rama and the Ramayana.

Book: Punja, Shobita, Daughters of the Ocean, Viking, Penguin Books, India, 1996.

Subtitled, "Discovering the Goddess Within," this book has an excellent chapter on Sita. The first few pages of the chapter give a summary of the Ramayana, another excellent resource for telling another version. Then the chapter talks about the role model of Sita as the "natural partner". Other characters, like Ravana,are profiled for the roles they model as well.

Book: Venkatesananda, Swami, The Concise Ramayana of Valmiki, State University of New York Press, Albany, N.Y., 1988.

There is a very useful glossary of the characters in the Ramayana at the beginning of this book. The remainder of the book is the condensed English translation of Valmiki's Ramayana first written 750-500 B.C.E. It is divided into seven "books". It is divided further into 365 portions, each appropriate for a daily devotional reading. This is dense reading, much like reading the Bible, but wonderful to get so close to a primary resource. This would be a very good way for a student to read his/her portion of the Ramayana in a version very close to its original telling 2500 years ago.

web site: www.maxwell.syr.edu/maxpages/special/ramayana

This web site was created by teachers in the 1997 session of the summer seminar on the Ramayana supported by the National Endowment for the Humanities. It is an excellent resource for the Ramayana enthusiast who wants supporting material: Hinduism, art reproductions, lesson plans, etc.

web site: http://home.att.net/~tisone/india98.html

This web site was created by Dede Bartels-Tisone and Felicia Eppley as a result of their Fulbright-Hays Summer Seminar in India. I contains much about life in India. It contains photographs of everyday contemporary life in India, lesson plans for teachers and students, and an anecdotal diary of their travels. It is a good reference to see how people live in India today.

Linda Q. Green
1601 Punahou St.
Honolulu,Hi
96822-3336

Received: 21 Dec 98 09:06:17 IST (+0530)
Date: Fri, 18 Dec 1998 14:43:12 -1000
To: rajnin@usefid.ernet.in
From: Linda Q. Green <uucp-relay-delhi!queue@punahou.edu>
Subject: email #4 final

Your responses to this report are welcome. Please write to: Linda Q. Green, 1601 Punahou St., Honolulu, HI, 96822-3336, USA.
email: queue@punahou.edu

Linda Q. Green
1601 Punahou St.
Honolulu,Hi
96822-3336

U.S. Department of Education
Office of Educational Research and Improvement (OERI)
National Library of Education (NLE)
Educational Resources Information Center (ERIC)

NOTICE

Reproduction Basis

	This document is covered by a signed "Reproduction Release (Blanket)" form (on file within the ERIC system), encompassing all or classes of documents from its source organization and, therefore, does not require a "Specific Document" Release form.
X	This document is Federally-funded, or carries its own permission to reproduce, or is otherwise in the public domain and, therefore, may be reproduced by ERIC without a signed Reproduction Release form (either "Specific Document" or "Blanket").